

Love for all, hatred for
none?
Islam and Homosexuality

How do we reconcile “Love for all, hatred for none” with Islamic teachings on homosexuality?

What are your views?

What are your concerns/questions about Islam and homosexuality?

What does “love for all” mean?

How is ostracizing a person with
homosexual tendencies practicing this
expression?

What about the “rights” of homosexuals?



Hazrat Khalifatul Masih V (may Allah strengthen his hand) explains “love for all”:

God’s love for all is like the love of a parent for a child. He loves every human but does not always love their behavior.

As Ahmadi Muslims, we love all humans, including gays, but we do not accept their beliefs about sexuality or their sexual lifestyle. This means we are never responsible for or support the harm or oppression of homosexuals, but we also do not support the incorporation of their culture into the community.

- Huzoor said, the meaning of Love for All, Hatred for None is not that we love the activities of all people. Otherwise, how could we condemn murderers, rapists etc.
- The meaning of Love for All, is that we seek the best for all people. Thus, if we believe the acts of someone are contrary to what God likes then we seek to reform and guide him - so that he is not a recipient of God's anger or punishment.
- It is our love for humanity that is the basis for why we preach the true message of Islam - so that all of mankind can benefit from God's bounties. This is the true meaning of Love for All, Hatred for None.

From Huzoor's Message to National Sadr Khuddamul Ahmadiyya

Fundamental question:
Nature versus Nurture

Is there a gay gene? Are people born homosexual or are they influenced by environmental factors?

Our society perpetuates the rights of homosexuals based on the belief that homosexuality is inherent and is a personal freedom. This belief can be very influential on Ahmadis living in western societies, especially youth.

Thoughts of Hazrat Khalifatul Masih IV (may Allah have mercy on him) on nature versus nurture and homosexuality:



Homosexuality is NOT inherent or genetic. The existence of a “gay gene” would challenge the creation plan of God in which males and females were designed to continue the progeny of human beings.

Dr. Neil Whitehead is a Phd researcher for the New Zealand government and the United Nations. He explains his following research findings:



Eight major studies of identical twins in Australia, the U.S., and Scandinavia during the last two decades all arrive at the same conclusion: gays were not born that way.

Because identical twins are always genetically identical, homosexuality cannot be genetically dictated. “No-one is born gay,” he notes. “The predominant things that create homosexuality in one identical twin and not in the other have to be post-birth factors.”

For example, one twin might have exposure to pornography or sexual abuse, but not the other. One twin may interpret and respond to their family or classroom environment differently than the other. “These individual and idiosyncratic responses to random events and to common environmental factors predominate,” he says.

In the identical twin studies, Dr. Whitehead has been struck by how fluid and changeable sexual identity can be.

“Neutral academic surveys show there is substantial change. About half of the homosexual/bisexual population (in a non-therapeutic environment) moves towards heterosexuality over a lifetime. About 3% of the present heterosexual population once firmly believed themselves to be homosexual or bisexual.”

“Sexual orientation is not set in concrete,” he notes.

Hazrat Khalifatul Masih IV's words on homosexual influence concur with Dr. Whitehead's findings. He says: A child is born without knowledge of sexuality; it only inclines toward homosexuality when sexual knowledge is introduced, often prematurely or inappropriately. Adolescence is a time of experimentation and self-discovery. A young teen who is vulnerable and not guided and protected can be easily influenced by homosexuals and sexual predators. Though this is a phase, some never leave this adolescent experience.

(alislam.org: question/answer with Khalifatul Mashhi IV }

Have you heard of people in high school and college who claim to be gay during their school years and then become heterosexual after school? This demonstrates the confusion and influence of which Khalifa IV^{ra} is speaking.

Hazrat Khalifatul Masih IV^{ra} says that:

- there are a rare number of people who may be an exception and have a predisposition to behave like the opposite gender.
- Khalifa IV describes this person has having a “demon” inside and a personal dilemma which must be battled and suppressed.
- Western culture encourages us to do whatever makes us happy and fulfills us, even at the cost of the rest of society. Islam teaches us to reach for the higher self.

- if we give free rein to this desire, it can be very detrimental to society.
- open homosexuality is very influential and pulls in vulnerable people who do not actually have these tendencies.
- this is demonstrated by the fact that, as more recognition and rights are given, the number of gay people around the world has grown enormously.



Hadhrat Khalifatul Masih IV (MTA question/answer session)

Gays have demanded rights and acceptance on the grounds that their lifestyle is genetic. They believe their platform is equal to the rights due to people according to race, color and gender.

If, in fact, homosexuality is environmental, what do you see as a flaw in supporting the gay political agenda (such as the Supreme Court ruling) as compared to supporting the rights of African Americans and women?

Should an Ahmadi Muslim support the
Supreme Court ruling on gay marriage?

Why or why not?



What is wrong with two gay people being together in marriage if they love each other and are devoted to each other?

Imam Azhar Haneef on gay marriage (particularity between Muslims):

- all the scriptures prescribe marriage only between a man and woman.
- marriage/nikah has to be entered with taqwa (fear/consciousness of God); is not compatible with homosexuality
- a marriage without God's approval cannot have His favor and blessings
- the couple cannot follow the model of the Prophet (saw)
- the couple is choosing each other over God; cannot succeed
- does not meet one of the main purposes of marriage which is procreation
- they should pray for change within themselves rather than entering this relationship which is not permitted.

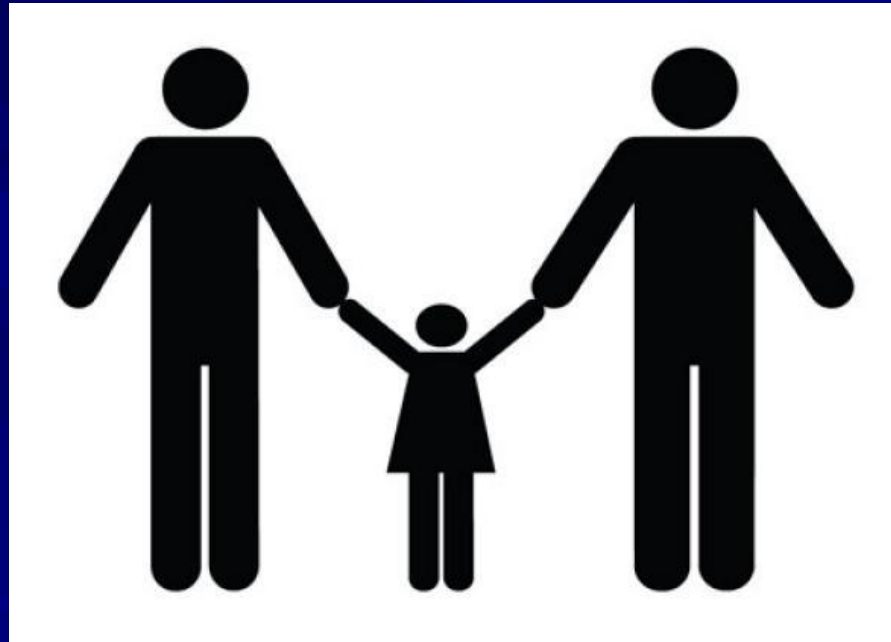
Can a person be gay and Muslim?

Is there a place for him/her in the jamaat?

Explanation of Imam Azhar Haneef:

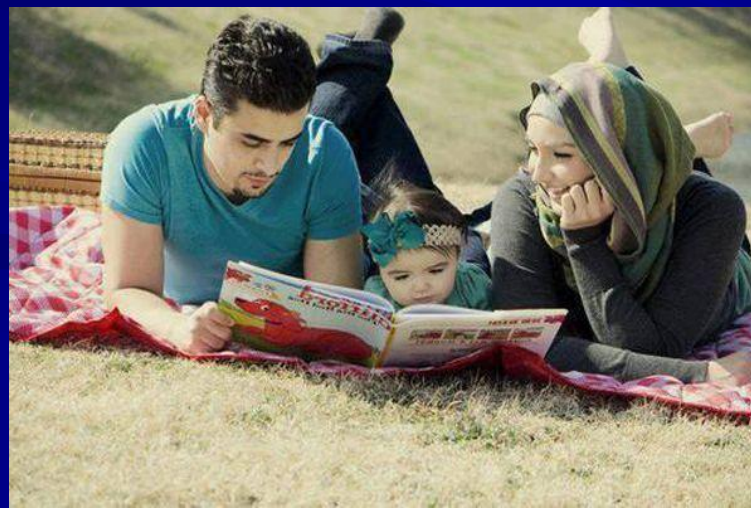
- A man said “I want to be Ahmadi, but I’m gay”
- Many people came to the Prophet (saw) with great personal struggles. He never punished or humiliated them.
- “There are things Allah is pleased with and things He is displeased with morally”.
- If you want to be Ahmadi Muslim, the behaviors with which He is displeased have to be controlled and desires suppressed. Homosexual tendencies are included among other unIslamic behaviors/tendencies that must be given up to become a Muslim.
- When a person becomes Muslim, these tendencies should not be made public knowledge. The person should be supported and helped to make a change.

What about gay parents adopting needy children? Doesn't this benefit society?



- Islam focuses on protecting the family unit as designed by God and nature.
- Hadith states that all children are born with natural inclinations and it is parents who are responsible for influencing and molding his mind.
- Children benefit from a male and female role model; creates balance and meets different needs in the child.
- A psychiatrist from Princeton argues that all areas of a child's development are affected if a father or mother is lacking; the child has psychological defects. Evident with single parents as well.
- Yes, needy children are better off than being alone/hungry, etc but will be affected morally. The issue of needy children could be solved by making it easier for heterosexual parents who want a child to adopt; remove some of the red tape and more children would be helped.

Faith Matters



Does the Qur'an require punishment for homosexual behavior? Why?

- Homosexual behavior is detrimental to societies and nations and can lead to their destruction.
- Allah prescribes a response in order for communities to protect themselves and for people to reform.
- Some other Muslims believe in harsh physical punishment; the Qur'an does not prescribe physical punishment. It addresses individuals and seeks to give them a chance to find the right path. When homosexuality is widespread and practiced by many people (such as the people of Lot), Allah may decide, Himself, to punish those people, but it is not our right to make that decision.

[4:16] And those of your women who are guilty of lewdness — call to witness four of you against them; and if they bear witness, then confine them to the houses until death overtake them or Allah open for them a way.

- confine so others are not influenced

[4:17] And if two men from among you are guilty of it, punish them both. And if they repent and amend, then leave them alone; surely, Allah is Oft-Returning with compassion and is Merciful.

- community can decide punishment; men are not confined because of material responsibilities

- the way is open for men and women to change themselves.

Is it okay to have gay friends?

Two issues with gay friends:

1. UnIslamic influence: many gays are outspoken about their sexual lifestyle. Even though you are not part of that lifestyle, they are sharing their experiences and beliefs with you as a friend. This makes it harder for you to uphold Islamic beliefs about your friend's orientation.

“O ye who believe, be mindful of your duty to Allah and **keep company with the righteous**”(9.119).

“O ye who believe! Take not others than your own people as intimate friends; they will not fail to corrupt you...We have made clear to you Our commandments, if you will understand.” (3:119)

2. Purdah:

Why can't I be friends with a gay man? Why do I have to cover from him?

Allah has made clear in the Holy Qur'an the list of men from whom we do not have to observe purdah including your husband, father and brothers. Gay men are not included in this permission. Though they may not have sexual interest in women, we are still exposing ourselves to something unIslamic and not observing protection.

We need to be mindful of modesty even among women; women can be attracted to you, and you may be in vulnerable situations such as in your college dorm, sports, etc. The best practice is modesty at all times of your mind and body.

How do I explain our beliefs on
homosexuality to others without sounding
“backward” or “politically incorrect”?

It is ok to state a belief with which the majority disagrees.

Ahmadis proclaim the coming of Hazrat Masih Maud while all other Muslims say there is no prophet after Muhammad (saw).

Ahmadis proclaim Jesus (as) did not die on the cross while Christians around the world believe he did.

We should be just as confident stating our beliefs on homosexuality.

We want to protect the truth of Islam. We will not change its teachings to keep up with trends in society as some Christian groups have done with their teachings about homosexuality.

At the same time, we should be kind and respectful. If we truly proclaim “Love For All Hatred For None” we should not act judgmental or rude.

Use logical and informed arguments and present them simply without prejudice. Remain peaceful and affirmative.